

# PEACE NEWS

For War-Resistance and World-Community

No. 721

April 21, 1950

THREEPENCE

## Growing demand for a lead from the Churches

### ARCHDEACON'S LETTER TO ARCHBISHOP

THE PRESSURE UPON CHURCH LEADERS FOR MORE DEFINITE ACTION AGAINST THE USE OF THE H-BOMB IS STEADILY STRENGTHENING. IT EXPRESSES THE GROWING CONVICTION THAT THERE CAN BE NO EFFECTIVE MOVE TOWARDS WORLD PEACE WITHOUT THE LEADERSHIP OF MINISTERS OF RELIGION.

THIS appeal for Church leadership has been carried a step further by an open letter addressed by the Ven. Percy Hartill, Archdeacon of Stoke-on-Trent, to the Archbishop of Canterbury, on behalf of the Anglican Pacifist Fellowship, of which he is President.

The letter recognises that the Archbishop has been unable to accept the pacifist standpoint, but notes with satisfaction that non-pacifist Christians have always recognised that there are some methods of warfare which a Christian might never legiti-

mately use. This the Archdeacon illustrates by two quotations from Dr. Oldham in the Christian News Letter in 1940:

- (1) "The whole Christian tradition is opposed to the view that everything is permissible in war in order to win... there is a line to draw somewhere. Christianity is meaningless unless for every man there is a point where he says, 'Here I stand before an absolute; this is unconditionally forbidden.'"
- (2) "... If war degenerates into wilful slaughter of the innocent, Christians must either become pacifists or give up their religion."

#### Reaching an "absolute"

"It seems to us," the Archdeacon's letter continues, "that if ever there is a point where Christians... come to what Dr. Oldham calls an absolute, it is in regard to the use of the hydrogen bomb."

It would not be sufficient, the Archdeacon says, merely to urge that Britain and USA should undertake not to take the initiative in using the bomb.

"Unless we are to take the wholly unethical standpoint that any action becomes legitimate if the enemy have done it first, it seems to us that Christians must say that the use of such a weapon... is sinful to Christians in any circumstances whatsoever."

He concludes by saying that Christian leaders should unite in an unconditional condemnation of the use—and therefore the manufacture—of hydrogen bombs.

In reply, the Archbishop's chaplain sent a copy of the Archbishop's Diocesan Notes on the bomb, and a note that he has nothing to add at present.

### IN BRISTOL TONIGHT

THE Rev. Michael Scott will speak at the Museum Lecture Theatre, Bristol, tonight, Friday, at 7.30 p.m. at a meeting jointly sponsored by the Friends Peace Committee, Peace Pledge Union and the Fellowship of Reconciliation. His subject: "South Africa and its Many Problems."

### WHY I LEFT THE LABOUR PARTY

## Britain 'Ham in the Sandwich' in World War III —Prof. Hogben

INVITED to explain why he had handed in his resignation to the Birmingham University Labour Party after having been a member of the Party for thirty-two years, Professor Lancelot Hogben, FRS, told the World Government Journal, Humanity:

"My reasons for doing so recall the recent utterances of the Archbishop of York. Within a few years, living matter of any sort may be extinct in these islands; and there may be no human survivors to enjoy the luxury of disagreeing or agreeing to differ about the merits of more or less private enterprise.

"Impoverished by a monstrous burden of armaments, Britain has no prospect of survival in a war between two great power blocs.

"Whether we choose one or the other as an ally, we are the ham between the sandwich.

"Nevertheless, there is still breathing space in which Britain can assume the moral leadership of the peace hungry, war-weary peoples of five continents.

"I have no more illusions about the leaders of the USSR than about the cynically articulate military pressure group of Republican senators who have attuned the ears of Europe to the adjective 'expedient.' But I deny Mr. Bevin's thesis that we have done everything possible to avert an otherwise certain doom."

#### Is Civil Defence possible?

Discussing the question of civil defence in the next war, Professor Hogben asked: "Is there any civil defence—other than World Government or mass emigration—against the hydrogen bomb? None of my scientific colleagues to whom I have put the question in circumstances conducive to candour would commit himself to an affirmative reply.

## MICHAEL SCOTT'S CAMPAIGN OPENS

"The Christian spirit and all that it has sought to accomplish in South Africa is now being threatened by a false theory and practice of race rule; even the work of healing and education is being overborne by the terrible consequences of unjust laws."—Michael Scott.

CENTRAL HALL, Westminster, was crowded to overflowing last Monday evening when Michael Scott spoke on the problem of the South African natives. Some hundreds of people who were unable to gain entrance were addressed by the speaker during the course of the evening.

"This matter of the colour bar," said Michael Scott, "is not one, which is far away from the life of England. You can no longer say it is no concern of yours."

We are confronted with the task, he said, of laying the foundation of a civilisation which will endure. Britain had a choice between two ways, two conceptions of life and the nature of God and man and the universe.

"If anyone should say that theology or philosophy doesn't matter, let him come to South Africa and see how much it matters what a man believes about God and his fellow man. There you will find a colour-bar which is crucifying our country and obstructing the natural, social and economic development of all races, white included.

"You will find a whole race of people who have been tricked and dispossessed of their lands until they, who number four-fifths of the whole population, now own less than 13 per cent. of the land, and the trickery by which they were dispossessed has been consolidated by Acts of Parliament."

#### Slavery perhaps preferable

The health of the African was deteriorating, he said. Between 25 per cent. and 30 per cent. of the urban natives had syphilis, a disease unknown before the white man's advent. The Chief Tuberculosis Officer said South Africa had the dubious distinction of holding the world's record for the TB death-rate among its non-European industrial workers. Native infant mortality was not less than 150 per 1,000 and in some areas as high as 700.

"In some ways," Michael Scott said, "perhaps slavery was preferable to the conditions imposed on some of the African farm labourers today. I say this after great consideration.

"At least it was to someone's self-interest to feed and house slaves properly; even

train them to a craft. Slaves were at least as valuable as cattle."

What, he asked, were Christians going to do in this situation? The Church was God's instrument for the redemption of the world and they had to find some effective form of resistance to this evil which was backed by all the force of a State.

"The fact is," he said, "these people are

A fuller picture of the conditions in South Africa is given on page 4 in a review of this book, "In Face of Fear: Michael Scott's challenge to South Africa."

going to be driven into the path of wrath and hatred by the irresponsibility of our Statesmen."

Britain must be warned that, both in politics and religion, the counsels of moderation and tolerance are being discredited in face of a doctrine of racial hatred and contempt.

#### Opportunity for the pioneering spirit

Michael Scott referred to the storing up in America of vast quantities of food which Africans need but which are now unused. He urged that Britain and America should form an International Trust to solve this riddle and provide capital resources and technical aid to help the African peoples without exploitation and the subservience of all human and eternal values to money values.

"Here is an opportunity," he said, "for your technicians and Statesmen, for missionaries in a new sense, to show the pioneering spirit." And he quoted Shaw: "Why not give Christianity a trial?"

Our world was drifting into chaos through a loss of direction and a fatal dualism. It was not a question of East or West, Left or Right, but of the material part of the world growing more and more divorced from its spiritual part. The material, which knows no moral law, has become a law unto itself, with a fatal dialectic of hatred and power versus hatred and power which it will take an even greater power than hatred to break.

#### Resist the Gandhian way

The South African problem was, in a sense, the problem facing all Christendom. How to bring the moral force of God's creative power to bear on a world which is getting out of control. We Christians must challenge the supremacy of a legal system which knows no moral law.

"Is it not compatible with the Christian spirit for the members of a group which oppresses others to say, 'We prefer to accept the penalty of this unjust law rather than acquiesce in the law becoming an instrument of injustice and oppression?' That was the Gandhian way and I am convinced it was the way of Christ, to resist the lawlessness of the law.

Before concluding, Michael Scott read a message from an African Chief:

"I hope you will not forget us when you are home. We will not forget you. We will look to you. We are hungry and we look for food. If someone has fallen into a well he always looks up for someone to pull him out. That is all. Please greet the members of His Majesty's Government..."

"There can be no room for racial superiority in the new world order," Michael Scott concluded. However widely separated in time and culture, humanity is all one and moving towards greater unity which we hope will find a common union with Christ.

#### Humanity is one

"For Christ himself was one of the despised and oppressed peoples. He was a Yid; a Dago; a Wop; a Coolie; a Nigger and a Boer, all in one sacred humanity which was crucified that we might all have life more abundantly."

The meeting was called by Christian Action, and the chairman was Canon John Collins of St. Paul's.

He said the purpose of the meeting was two-fold: to enable people to see and hear Michael Scott, and to inspire us all to do what we could to persuade those responsible to form policies for the Commonwealth more in accord with Christian principles.

(continued on back page)

## Better to be CO than VC - says Vicar

ADVISING young men to be conscientious objectors, the Rev. R. G. F. Waddington, vicar of St. John's, Idle, Bradford, has written in his Parish Magazine:—

"All preparations for war in these days are wicked... Oh, if only men would have the moral courage to refuse military service. If only all men would set their faces against war!

"Surely the time has come when men should say, 'I WILL NOT' take part in war and kill my brethren for whom Christ died."

"Believe me, the moral courage for such a stand is greater than anything that has won the Victoria Cross."

Mr. Waddington is Chairman of the Bradford For. Interviewed by the local Press, he said he was a pacifist because he was a Christian. Asked if he was ever a CO himself, he said he was exempted as a clergyman in the first war, and added, "If war and Christianity are compatible, there is no point in exempting the Clergy. In France and Germany they were more logical, and the minister had to go.

"We and the USA have as much to blame ourselves as Russia has. Russia denies God and we ignore Him."

He said he wanted folk to realise that they are faced with following Christ or going to war again—doing as He did at any cost or having the world destroyed.

### 'The acid-test of Christianity?'

#### WORLD GOVERNMENT APPEAL TO RELIGIOUS LEADERS

A LETTER, relating to "the storm of protest arising all over the world from religious bodies, cultural and scientific groups, against the proposed production and use of the hydrogen bomb" has been sent by the Council of the Crusade for World Government to the leaders of all the religious organisations of Britain and Empire, Catholic, Protestant Free Church and others.

Demands have come from all quarters, it says, for a renewed attempt to make the UN Atomic Energy Commission an effective agency for control, for disarmament and for the right use of nuclear energy, but so far, the Christian Churches have "not spoken out firmly and with one voice in this great Christian cause."

#### Church must unite on peace issue

The letter states that the Crusade for World Government exists to bring into being a federal and democratic World Parliament, competent to make effective a World Law which shall embody the Will of God for human brotherhood, peace, freedom, justice.

"May it not be," it says, "that this is the acid-test of Christianity—whether or no, in this hour of desperate human need, the Church bears witness courageously to the World Sovereignty of the God revealed in Jesus Christ?"

Moreover, it asks, may not the shattered sections of the Church be brought triumphantly together again by uniting their energies in the task of saving the world from atomic warfare?



## PEACE NEWS

3 Blackstock Road, London, N.4  
Stamford Hill 2262

Available from Newsagents and Bookstalls,  
or direct from the above address.

### POSTAL SUBSCRIPTION RATES

Great Britain and abroad: Three months,  
4s. 4d.; six months, 8s. 8d.; twelve  
months 16s. 6d.

## GESTURES

A LETTER on another page raises a matter about which there is continual controversy. We refer to Mr. Farham's proposal for a gesture of good will by the Western Powers to Russia.

We are not for the moment considering the proposal as such, nor whether it is itself desirable or practical. The question is whether governments can ever be persuaded to such gestures, and whether it is the nature of the beasts to do so—which many people appear to doubt.

It is frequently even said that governments do not make gestures at all.

And it is certainly true that governments of Great Powers, as at present mentally and morally constituted, will not make gestures of this sort without some exceptionally strong pressure being put upon them from a source at present somewhat obscure.

But that is not because governments do not make gestures. It is rather because they are at present busy making gestures of a very different sort, namely, physical gestures of defiance and moral gestures of self-righteousness and innocence.

In fact, the present governments of Britain, USA and Russia are at the moment making what are probably the widest and most expensive gestures in all history.

For have we not their word for it that their armament programmes are nothing but gestures, and that the arms themselves are being manufactured for the sole purpose of preventing their own use?

Surely one could hardly have gestures more exclusively gesticulant than that.

Further, governments actually make gestures of goodwill. Ever since the full-dress visit of the Queen of Sheba to King Solomon it has been the constant practice of governments to extend the glad hand to other governments. They have their Fields of the Cloth of Gold, their Ententes Cordiales; they invite each other's titular representatives as honoured guests and show them the sights and regale them with food and frolic.

But the doubt as to whether governments would ever make such a gesture as the one described is based on the belief that governments, representing large nations, cannot be expected to behave according to the same standards as individuals.

It is true that as a general rule they don't. We have become all too familiar with the duality of outlook commonly maintained by the citizen as an individual and the same citizen acting in concert with his fellow-countrymen.

Yet it is equally true that on occasions they can. The present Government, for example, by giving freedom to India, combined an expression of goodwill and faith in democratic principle with an act of very practical politics which will live in history as an occasion when a government performed a deed of virtue worthy of the highest standards of personal morality.

The truth is that governments behave according to the pressure put upon them by a minority of determined individuals.

We must repudiate this idea that nations cannot be expected to abide by the same standards of morality as individuals. It is the very essence of democratic faith and principle that they can.

ANTICIPATING by a few days the U.S. Information Service's distribution of Michael Shipkov's affidavit on the methods whereby the Bulgarian Military Militia obtained from him a confession of espionage, the Manchester Guardian published on April 12 an article entitled "The Technique of Confession," based on the same document. And, whether he reads that article or the verbatim text of the full affidavit, no normal man will come away from reading either without feeling that whatever large or small amount of confidence he may previously still have had in the liberalised habits of our age has received a terrifying shock.

Let a few extracts from the article speak for themselves:

"His interrogation began about three o'clock in the afternoon and continued without interruption for 32 hours, until late the following evening. His interrogators worked in shifts of two, changing every hour or so. . . . To accelerate the process (of breaking down Shipkov's morale) the chief interrogator ordered the so-called wall treatment. Shipkov was made to stand facing a wall at a distance which allowed him to touch it with the two forefingers of his outstretched arms, then made to step back some twelve inches, maintaining his balance against the wall by the contact of one finger of each hand only. No man can endure this posture for more than half an hour without fainting. Shipkov had repeated treatment of it until Sunday morning. Finally, he collapsed, and said he was willing to confess to anything."

### For consideration of pacifists

IF our main concern here were with the wickedness of the Bulgarian Military Militia or that of other Communist institutions, we might leave off at this point, or continue with more harrowing extracts from the article and the affidavit. But the

STUART MORRIS has written the fourth pamphlet in the Peace Pledge Union's series, "Your Questions Answered," an abridged version of which appears below. Copies of the leaflet for free distribution may be obtained from the PPU, Dick Sheppard House, 6, Endsleigh Street, W.C.1. Contributions towards postage and printing will be welcomed.

## DOES THE BIBLE APPROVE OF WAR?

AND then the questioner goes on to quote some incident from the Old Testament, or something which Christ is supposed to have said or done in the hope of proving that the Bible is a war-like book or that Christ implied that war was inevitable, or himself used violence.

It is possible to support almost any argument by using words taken out of their context or by quoting isolated texts from the Bible. We often accuse newspapers of doing much the same when, by only reporting what suits them, they actually misreport the speaker.

Before dealing with some of the texts used, it is as well to remember that the Bible is the long story of how man came to understand about God.

It consists of a variety of books written over very many years by historians, philosophers, poets, biographers and reporters, each of whom has his own story to tell and his own way of telling it—though none, of course, in English. It is, therefore, a developing story in which we find discrepancies.

There are passages in the Old Testament which suggest that God is a tyrant inflicting on defeated enemies punishments which today we regard as war crimes. But this is only the unfinished picture of God which man had at that time, and the true picture can only be seen when we examine the whole story. For that we must have the New Testament as well as the Old, and here again we have not got a straightforward story written by one person.

There are four accounts of the life of Christ, none of them written until several years after his death; all of them made up from the accounts of different eye-witnesses or the stories which had been passed on by word of mouth before anything was written down. So we get accounts of the same incidents which differ according to the recollection or point of view of the reporter. There is, therefore, little profit in arguing about particular texts.

What is important is the picture of God and his method and purpose which becomes clear from a study of the whole story. Though we may differ about the meaning of texts, there will be general agreement upon the principles which take shape in the life of Christ.

The great crisis arises in his life when, because he accepts membership within a defeated race, he has to meet his nation's desire for freedom. To hasten the restoration of their kingdom the Jewish leaders would have put into his hands a defensive sword, and when he refuses to be made a king, their enthusiasm turns into the hatred which leads to the Cross.

pacifist feels the compulsion of two other factors. The first comes to his notice towards the end of the affidavit: Shipkov makes it plain that his torturers were actuated by a sense of duty. Let him again speak for himself:

"I rarely could perceive any personal hatred or enmity . . . but sooner an academic detached dealing with an annoying problem . . . not much imagination nor quick brains."

Though not all equally gentle, no single one of his interrogators is described as a downright brute, in spite of the fact that at least one, and possibly two of them, hit him on the neck while he had to lean forward in that tortured stance against the wall. Of one of them, he says that he was handsome, soft spoken, deliberate, almost gentle; and when he was allowed to go on Sunday evening, he was "led out of the building and left in a friendly manner." His interrogators were neither disgusted with him for being, according to them, a self-confessed spy, nor in the least troubled by any kind of feeling of guilt.

### And this side of the Curtain?

FOR our second factor, we have to go back to the Manchester Guardian. There, on page 4 of the same issue, and continued on page 6, we find an article entitled "Justice in France," which takes us to our own side of the Iron Curtain. Let that, too, speak in its own words:

"More serious still, perhaps, is the failure of all attempts hitherto made to prevent prolonged interrogations by the police to secure confessions. . . . strange evidence has come to light in the course of the hearing of the Commission of Inquiry into the 'Case of the Generals.' Peyré, during his short arrest, was interrogated for 32 hours on end. More astonishing still, an officer serving in the SDECE (the French equivalent of the Intelligence Service) was interrogated at the Sûreté for over 20 hours, and at the end of the interrogation his immediate chief was called out of bed to be confronted with him."

### Towards authoritarianism

HERE, we scoff at confessions and boast about our proceedings in open court. But the length of visits by people invited to police stations "to help in the investigations" has on some recent occasions become so long that something like a team of

police interviewers has subsequently been reported; and the number of cases in which a solicitor in a magistrate's court objects to a voluntary statement, made by his client before he had been charged, being admitted as evidence is plainly on the increase.

Brutality apart, perhaps the difference between the system of which we are so proud and those which we condemn so fiercely is not as great as we would like to believe. To me, it all suggests our time's fast growing convergence towards more authoritarianism and less latitude for the individual. It may be necessary in present-day conditions but, in so far as it is, it is also a public indicator of the all-round lowering of standards.

### Progress to liberty has been halted

WITHIN the last two centuries, the process can be traced back to the almost simultaneous birth of nationalism and Napoleon's introduction of conscription; within the present century, its accentuation dates back to the gigantic stupidities of the peace treaties after the 1914-1918 war; and within the last decade, its further acceleration began with the last war—always in the name of democracy.

The process of turning personal liberty into the fully safeguarded right of every individual in the world—where formerly it was the privilege, in vast excess, of certain classes—has been halted and is being reversed because there is no world agreement about what constitutes a democratic regime.

### Don't leave it to politicians

THAT, in itself, is not a political but an intellectual and philosophic question. Because we set politicians to solve it, we fail and shall continue to fail, as most frontal attacks in military warfare also fail. Though there were regimes in ancient, slave-owning Greece that called themselves democratic, and even modern "democracy" is more of a slogan than fact, the time has surely come for us to think in the class-less, nation-less terms the Greek word "demos" really means.

As the world's history goes, honest-to-god democracy is terribly young. It is no wonder that it falls short of perfection, in our version of it as well as in that of the Soviets. Economists, sociologists and philosophers would be better pathfinders towards world agreement than the most glittering galaxy of politicians.

armed that we can protect ourselves. Here the answer is quite simple. For the completion of the text actually turns the argument completely round. Here is the full quotation. "When a strong man armed keepeth his palace his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoil." That is an earlier and more authoritative way of saying that so far from there being any security in arms "great armaments lead inevitably to war."

Here, as in every case, the value of any quotation can only be judged when the quotation is given as a whole in relation to the context and against the background of the whole story which the Bible is meant to tell and of which Christ is the true illustration. That story is the justification of pacifism.

### ONE WEEK TO GO

to the AGM—by which time we have been hoping that there would be £250 in the Headquarters Fund. The total to date is £110 8s. 2d. so that we still have rather more than

### HALF WAY TO GO

In the past the Readers of Peace News have never failed to respond to a call for a special effort. May I ask each and all of you who read this appeal to help to make certain that we do reach the first aim for this year?

I know that it will mean a very special effort—but not an impossible one, if YOU will not leave it to the other readers to achieve it.

We hope that every reader of Peace News who cannot be at the AGM will be thinking of us during the weekend. If each would also send

### HALF A CROWN

as a symbol of fellowship and of encouragement and in that way share in the Gathering it would make all the difference to the AGM and it would mean that we have been able

### TO REACH OUR AIM

STUART MORRIS  
Amount received up to April 14th: £110 8s. 2d.  
Our aim: to reach £250 by April 29th.  
Your response ?

### THANK YOU

Donations to the fund should be sent marked "Headquarters Fund," to the Treasurer at Dick Sheppard House, Endsleigh St., W.C.1



The Russians feel that no one in the U.S.A. understands what they suffered during the war

## WASHINGTON H-BOMB FASTERS VISIT SOVIET EMBASSY

**T**WENTY-FIVE Americans and one Englishwoman, members of a large group who were fasting in Washington during Passion Week as a protest against the manufacture of the H-Bomb, held a demonstration-prayer meeting in the Pentagon (U.S. War Office) on Good Friday. They later visited the Soviet Embassy in Washington.

Winifred Rawlins, the English member of the group writes:

"Good Friday was a day of prolonged effort centering round a demonstration-prayer meeting held, without giving notice, at the Pentagon, a massive circular concrete building where the defence department and all the military paraphernalia is housed.

"Twenty-six of us just arrived, at the beginning of the three-hour passion period and gaining entrance easily sat down against the wall in two lines outside Defence Secretary Johnson's office.

"The effect on the young military and naval staff members, who discovered why we were there, was noticeable.

"We were soon of course questioned and offered a comfortable room in another part of the building. As we knew they were anxious to get us out of sight we refused this, but as we had previously agreed that there would be no civil disobedience (some of the group not being prepared for it) we quietly walked out and took up our position on the main steps outside.

"There was a strong cold wind, and we had to send back for blankets, but when they came we were moderately comfortable. We stayed till 6 p.m. and distributed leaflets at 4 p.m. when hundreds of workers streamed out of the building.

"No one abused us, almost all took leaflets quietly and even eagerly. I think it was partly because it was Good Friday, partly because of our meeting inside, news of which had spread through the building. Today a few people are sick, I am afraid, as a result of it. But I believe it was tremendously worth-while . . .

### Outside Washington Cathedral

"The other activity on Good Friday was that some people went to the cathedral, two carrying a plain wooden cross, the others moving people coming out a short leaflet asking them to choose between the Cross and the hydrogen bomb . . .

In an earlier letter, written on the Tuesday before Good Friday at the end of the third day without any food, Winifred Rawlins wrote to her sister in England:

"This is the end of the third day of our fast. I would never have believed that one

could feel so physically near to normal and be as active as most of us are; some of course feel more effects than others, particularly the elder ones, but general morale and spirit is very high, and there is a quite wonderful effect of being under-girded by the soul-force being sent out to us on all sides—from groups who we know about and those of whom we don't hear.

### Indian: "Why white men fasting?"

"There is a continuing stream of encouraging letters coming in.

"One of the most dramatic elements of our group is a Hopi Indian chief and his Hopi interpreter who came to learn "why the white men are fasting" (something that the Hopi have done since their dim beginnings). The Hopi are complete pacifists.

"The most deeply satisfying thing I think, for me, was our delegation this morning to the Russian Embassy.

"I don't mean that the interview was specially profound, but even to be able to express one's concern to a top Soviet official brought with it a kind of sense of fulfillment.

### At the Soviet Embassy

"We had about an hour with a young attaché (Secretary to the Ambassador). Of course he defended the policy of the Soviet government, but he listened, I believe, interestedly to, what we had to say.

"And the one moment when I felt he warmed to me was when I told him that I had been through the war in England. There seems to be a tremendous sense among Russians that no one in America understands what they suffered during the war. And I think it is largely true.

"Yesterday a delegation went to the White House and some of us did a poster-parade outside.

"Katie Voorhies of Tracy felt such a 'call of God' to come and join us that she took about \$140 (silver dollars!) out of the little store she has been making to pay for her funeral, and travelled without stop four days and nights by bus from California.

"I think you can see by my letter that I am keeping wonderfully well and have quite a lot of energy."

## WORLD NEWS IN BRIEF

### More French COs gaoled

**CESAR BUGANY**, who is refusing military service has now been sentenced for a fourth time by the Military Tribunal at Metz to a further term of one year's imprisonment. Charles Meyer has been sentenced to two year's imprisonment. Five other men reported to be refusing military service are Pierre Vivier, Léon Winkel, Alexandre Labendzki, Victor Samar, Félix Sadouski.

A Committee for the Legal Recognition of Conscientious Objection in France has now been set up by a number of Pacifist organisations. Its main task is propaganda for the legal recognition of conscientious objection and support for the draft law presented to the French Parliament by Andre Philip and others.

Maitre Marc Nez, who has defended most of the recent French war resisters was mainly responsible for the drawing up of the draft.

The committee's headquarters are at 12 rue Guy de la Brosse, Paris, 5em, Secrétaire, Mlle. Regine Robinet, a French Quaker.

The sponsors of the committee, which meets each Monday at the Quaker International Centre, represent French religious and literary life. The Executive is composed of active pacifists.

—WRI News Service

**USA:** Dr. W. Warren has been sentenced to two years imprisonment for advising his step-son not to register for military service.

—WRI News Service

**GERMANY:** East German police arrested 200 Jehovah's Witnesses at an unauthorized meeting at Rostock, reports the News Chronicle. Members of this sect served prison sentences in nearly all the belligerent countries during World War II because of their refusal to serve in the armed forces; those imprisoned in Nazi concentration camps were promised their freedom if they would give the Nazi salute.

### DUTCH RESISTERS GET PAROLE

Imprisoned Dutch COs will now be released on parole after two-thirds of their term of imprisonment has been completed as are other prisoners. In practice this will mean that all severe sentences will be reduced by one year. This concession from the Dutch Ministry of Justice is largely the result of energetic action by a Dutch Labour MP and Hein van Wijk, the Dutch lawyer and war resister.

—WRI News Service

**DENMARK:** A delegate meeting of the "One World" organisation sent a resolution in March to the Danish Government and Parliament urging that a clause be inserted in the Budget setting aside for positive peace work an amount corresponding to 0.1 per cent. of military expenditure. This amount would be distributed by a Parliamentary Committee between all organisations which work actively for peace.

**POLAND:** Military conscription of women is to be introduced.

**PHILIPPINES:** A Gandhian training centre (Ashram) will shortly be set up in the Philippines, according to Mr. Lorenzo Bautista, a president of the Philippines Town Hall organisation and a delegate to the World Pacifist Conference, held recently at Wardha.

Revealing this to pressmen in Bombay, Mr. Bautista declared: "I believe that even persons now engaged in making the hydrogen bomb would soon see the futility of that bomb if Gandhian philosophy was properly propounded." —India News

**USA:** Use of atomic or hydrogen bombs would be "mass murder, a violation of the Fifth Commandment and absolutely morally wrong," according to the Rev. John A. Gasson, S.J., Professor of Philosophy at Spring Hill College, Mobile, Alabama. Father Gasson said that even if an H-bomb were used against the United States, it "still would not be right for us to use it against the enemy." —RNS

## Are you a Lucifer?

**T**HE Roman Catholic Church has ruled conscientious objectors to be theologically "in error," according to a recent issue of Time which quotes an attack on the bill to legalise conscientious objection in Italy by Father Messineo in the Jesuit "Civiltà Cattolica."

The Sermon on the Mount, it is suggested, referred only to individuals and not collective groups, which should be defended by arms when menaced by unjust aggression. "Conscientious objectors," he says, "are guilty of Lucifer-like sin of pride; or of grave error; or of complete misunderstanding of God's laws."

A Vatican spokesman, says Time, declares that if such "moral absenteeism" were to become widespread, the Pope would intervene and give Messineo full backing.

Against this, a correspondent in the Catholic Worker has discovered at least three "conchie" amongst the official Saints of the Church — SS Martin, Victorius and Maximilian, the last of whom suffered martyrdom not for his Christian faith, but for refusing to serve as a conscript.

Another Catholic, The Rev. Clarence Duffy of New York, has been touring Canada in the cause of peace, undeterred by threats from Church authorities, police raids and Government attempts at suppression, particularly from the Duplessis administration in Quebec. He addressed a gathering of 3,000 in Toronto. The full story is given in the current issue of The Word (Strickland Press, Glasgow).

## PACIFIST PARADE

### Mixture as Before

**R**EPORTS from America show little prospect of a change of heart in President Truman; if anything, the arteries are hardening.

Although urged by influential members of his party to combine his decision to produce the H-Bomb with another bold effort to reach a working arrangement with the Russians, Mr. Truman refused, says a New York Times correspondent; he declined also to comment on Senator Vandenberg's suggestion that production of the bomb should be halted if the Russians accepted an effective system of international atomic energy control; and when asked by a reporter whether the United Nations should be notified of a renewed interest in atomic control, the President said no.

A stumbling-block to negotiation has always been the Baruch Plan, the wisdom of which is now being questioned by other than "appeasers."

### Baruch Outmoded

**C**ONSCRIPTION NEWS quotes from the "Scientific American" an article by Chester I. Barnard, part-author of the 1946 Acheson-Lilienthal report on which the plan was based, expressing long-standing doubts as to its efficacy.

He says: "... It seemed to me at the time that, logical and sound as the plan was, the chances of its adoption were very small. This estimate was not by any means based exclusively on the possibility of determined opposition to the plan by the Soviet Union. It appeared likely that every country, including our own, would encounter extreme technical and popular difficulties in renouncing that considerable portion of its national sovereignty which acceptance of the contemplated pact would require. . . . Now that the Soviet Union apparently also has the bomb, there will have to be some changes in our tactics and our attitude."

The Federation of American Scientists has urged President Truman to establish immediately a non-partisan commission of natural scientists, political scientists, economists and foreign affairs experts, with the object of formulating an atomic energy policy, not merely of inspection and control, but against a broader background of international, political and economic issues.

### Sad Tydings

**T**HE recent appeal of Senator Tydings, Chairman of the Senate Armed Services Commit-

tee, for a world conference on disarmament "down to the rifle" seems also to have fallen on stony ground—even though, as he says, we are faced with the possible extinction of all the human beings of this earth.

"Men are taking the universe apart. If civilisation and humanity are to find security they cannot find it by partial disarmament, but only by complete disarmament."

"... It would be defeatist to say now that the Russians would never agree; I assume that the Russians, like the people of the United States, are anxious to stay alive."

"... Another war would be so devastating that all you'd fight for would be lost, anyway. Those who survived would ask themselves: 'What did we fight for, anyway?'"

### Pacifist Japan

The Japanese Christian leader, Dr. Kagawa, now over here on a lecture-tour, has affirmed his faith in disarmament as a great step towards peace.

"We have a new Constitution," he said, "in the ninth article of which it declares that permanently Japan is disarmed. We have no army, no navy or any armed forces."

For the first time, Japan had liberty of thought, even for Communism; women had the right to vote, and there was now a woman Minister for Foreign Affairs; and labourers had the right to organise trade unions.

Kagawa was twice interned in Japan during the war because of his pacifism, but was released, as being in prison gave him the opportunity to write more than he could outside.

### World Order

The International Liaison Committee of Organisations for Peace, under the Chairmanship of Gerald Bailey, former National Peace Council Director, has established a working-party in Paris.

A conference, to be arranged next September, will discuss the significance to world peace and world order of the "ethnographical pressures and political and social tendencies becoming urgently manifest in underdeveloped areas and notably in Asia and Africa."

The Council of Swiss Peace Associations has unanimously approved a declaration in favour of world government.

More than thirty British MPs have signed a letter, initiated by Mr. Henry Osborne, nominating the World Movement for World Federal Government as 1950 Nobel Peace Prize winner. Among individuals nominated are pacifists Andre Trocme of France; Wilhelm Mensching, Germany; Johannes Ude, Austria; and Maria Montessori.

### A Good Example

The Australian Federal Pacifist Council has set a good example in uniting the following organisations: Australian Peace Pledge Union; Christian Pacifist Movement; Fellowship of Reconciliation; Society of Friends; Tasmanian Peace Fellowship.

Over sixty pacifists attended the annual conference at Adelaide in January and heard reports from John Falkding, Australian delegate to the World Pacifist Conference in India; and Tony Bishop, WRI representative and Editor of The Peacemaker, only pacifist journal in Australia.

The conference recommended the establishment of a Ministry of Peace, also the formation of a travelling unit of peace-workers and a work-camp with special relation to the Aborigines.

Now on a six-months visit to Australia is Roger Page, Director of Peace News and until recently Secretary of the No Conscription Council. He will go to Melbourne, Sydney, Adelaide (where he expects to broadcast), Brisbane and Fremantle, as well as the farming districts. He has been asked to help in forming an Australian No Conscription Council and also hopes to visit Aboriginal settlements and prisons. Reports of his trip will appear in Peace News.

MARGARET TIMS



"You must read this book, published today. If you have a white skin and if you have a conscience you will be overcome with shame, but you will be unable to put the book down. It will hold you horrified, outraged. . ."

## IN FACE OF FEAR

### Michael Scott's Challenge to S. Africa

**I**N 1946 the Indian community in Durban, faced with a new race discriminating measure of the South African Government, the Asiatic Land Tenure Act, decided to revive Gandhi's method of passive resistance.

Every night a contingent of volunteers, both men and women, squatted on a section of vacant municipal ground in quiet, peaceful protest. This was their way of opposing an obnoxious act passed by a Parliament in which they had no representation. They waited on the plot of land until the police came and arrested them. They were pledged to use no violence whatever in any event, not even to raise an arm in self-defence.

But before the police, the mob—gangs of hate-crazed, white hooligans also gathered by the municipal plot. Dressed in sports kit—shorts and gym shoes or football boots—they sang patriotic songs, listened to a speech and then charged upon the Indians, striking them to the ground with their fists and kicking them as they lay groaning. This was the expression of their philosophy of white supremacy. . . . The policy of the police towards this battle between the passive resistance of the Indians and the violent orgy of the whites was one of non-intervention.

A young Church of England clergyman was sent to Durban for a weekend visit to report on the "disturbances." He was the Rev. Michael Scott.

After he had discovered what was happening, his reaction was spontaneous. He described it later in these simple words: "The night attacks were even more violent. I drew up a hurried report on the position and Mr. Sorubjee Rustumjee cabled extracts from it to General Smuts and to India. . . . For my own part the only possible course seemed to be to throw in one's lot with the Resisters."

Scott waited on the plot with them and watched the Indians knocked down all around him. When the hooligans saw his cassock they didn't strike him, but abused him with words.

He wrote afterwards: "I remember one of the Indian girls, a Muslim, Zenab Asvat, after all the men had been knocked unconscious in front of her, saying to me, 'It's not their fault, they don't know what they are doing.' I don't suppose she had ever read the story of the crucifixion. . . ."

#### Sent to prison

Michael Scott was arrested and sentenced to three months imprisonment and he was subjected to a campaign of calumny in the South African Press which has never ceased.

But he gained something that is of inestimable good and that may yet change the whole frightful story of white-black relations in South Africa. He, a white man, gained the trust of the Africans.

This has taken him to the bar of the United Nations, there to plead the case of the most oppressed South African tribe. Though he is personally reticent and unambitious, it has made him a world figure.

Now, in an urgently necessary book, comes the full story of his cause: "In Face of Fear—Michael Scott's Challenge to South Africa," by Freda Troup (Faber and Faber, 12s. 6d.). Nearly everybody knows how Michael Scott went lobbying at the United Nations and eventually won the right to address them upon the Petition of the Hereros not to be incorporated in the Union, and nearly everybody knows how South Africa has defied the resolved wishes of the United Nations. But hardly anybody knows exactly why the Hereros should be so passionately anxious not to be enmeshed in the Union. This book gives all the facts.

Freda Troup is a colleague of Scott's in South Africa and, too busy to write the book herself, he handed over his papers, notes, and writings to her. She, on her part, much as she admired Scott, took the precaution of checking all his facts again. She found nothing in error. So we get a factual, detailed, well-documented and intensely interesting account of the background of what has seemed a duel between Michael Scott and the South African Government.

#### His work among lepers

Scott himself was born in England, the son of an Anglican parson and, with his two brothers, went into the Church. He first went to South Africa because of ill-health and worked among the lepers there. After returning to England to complete his training, he worked first in a country parish, then in a fashionable part of London (which he didn't like), then in the East End (which he did like). Then he went out to India, still working, Christ-like, amongst the downcast and then, having returned to England just before war broke out, joined the R.A.F. with air crew rank. He was soon invalided out, however, owing to ill-health and went back to South Africa where he became an assistant priest in Johannesburg.

His work was amongst people living in the most appalling conditions of squalor,

disease and malnutrition. Setting out to find a practical way of putting things right, he started the Campaign for Right and Justice and prepared a constructive programme of Regional planning. This project, however, collapsed against the granite-wall of Government indifference. After this came the episode in Durban. Released from gaol, he resigned his parish work and was given a General Licence to preach in the Diocese, being paid, though, only for specific work.

He was sent to report on conditions in Johannesburg and, with only his typewriter and a few personal belongings, lived in a shack amongst these wretched Africans. Once more he came into conflict with the authorities—for contravening the law by living in a native township. To do this work he reduced himself to complete poverty, caring only for his day-to-day livelihood.

#### Outcasts in their own country

By his work around Johannesburg and amongst the native farm workers in the Eastern Transvaal, Scott gained an intimate understanding of the desperate problem of the Africans, poverty-stricken outcasts in their own country. He completely identified himself with their cause. He was hated by the white herrenvolk, but trusted by the Africans.

So it was that he received an invitation to visit Frederick Maharero, Paramount Chief of the Hereros of South-West Africa, now living in exile in Bechuanaland. With a few friends he set off by car on the long journey along the parched, cracked and dusty roads to Serowe. The old chief told him: "I made a request to Chief Tshekedi to be given an opportunity of meeting you. I asked this in order to express my views on the question of appealing for the return of our lands in South-West Africa. It is the conviction of the whole Herero people living in Bechuanaland Protectorate that we should return to South-West Africa. . . ."

The Chief showed Scott letters he had been receiving from his people in South-West Africa, explaining their fears, and asking for his intervention.

Scott agreed to go there and discover the truth. He found the truth—and it has given him no rest ever since. He has referred to the cause of the Hereros as being symbolic to him of that of all the oppressed of the earth.

Indeed, their brutal treatment at the hands of white imperialists must be one of the most shameful stories of all history. Proud, dignified, recognised as one of the best cattle-farming people in the world, they were once known as "the cattle-rich Hereros." Then the white men came and began systematically driving them from their lands.

The Germans were ruthless in their attempt to exterminate them and they nearly succeeded, first by stirring up strife amongst the different tribes, then by direct war. They spent £26½ millions on this and reduced the tribe to about one-sixth of its former size. Other tribes also suffered: half the Hottentots and Berg-Damaras were slaughtered and lost all their cattle, lands and tribal cohesion. But they, at least, were given small reserves; the Hereros—those who hadn't fled right out of the country—were divided up like animals and forced into slave-like labour and large numbers of the women into concubinage.

#### Broken promises: brutal exploitation

When war broke out in 1914, the Hereros were promised that if they fought against the Germans they would be given back their lands. They were overjoyed at the prospect, though when they asked for something in writing they were told that that would come with victory.

Of course, it didn't. What happened was that the Hereros were hounded into eight separate reserves, without any tribal unity, always in the least prosperous parts of the land and without the right to go from one reserve to another without a pass. When the Union took over the mandate, 8,000 of the pre-war German population of 13,000 were left in possession of the land they had expropriated. And the expropriation went on under Union auspices, more and more white settlers being sent in to take the pick of the land.

Freda Troup gives much detail of the cynical way in which the natives have been driven about from one area to another, always having to make way for the white man, always finishing up with land next to useless. In one case, when they refused to move to another area, where there was no water near the surface, the windmills which worked their well-pumps were smashed to pieces.

A Berg-Damaras incident is recounted. The tribe was put on to a reserve and told to build dams, make water holes and roads. They spent their own money and did the

## RECENT PAMPHLETS

### Britain's economic dilemma

Power or Peace, by Wilfred Wellock, 24pp. and cover. Peace News, 6d.

**D**URING the last three years Wilfred Wellock has made two lecture tours in the United States of America, and it is in the light of what he saw and heard there that he has written these reflections upon western industrialism and world leadership.

He argues, and it would be difficult to refute him, that the development of science as the servant of profit and power-politics has brought us to an era where, in world affairs, power is the only thing that counts, and individual nations, like individual persons, have an ever lessening importance.

The course of history is being more and more determined by the USA and the USSR, the only two states that possess the power—industrial, economic, financial and military—to shape events in this materialistic age. All other nations are gradually being forced to conform to the pattern laid down by these two.

#### America rules Britannia

Britain, despite her avowed independence, is within the American ambit, and the author believes that the recent devaluation of sterling was made at the behest of the United States Government.

For reasons which he carefully explains he doubts whether it will do more than grant a brief respite from our economic troubles. The very fact that it compelled poor Britain to give more value for less currency, and enabled rich America to give less currency for more goods, condemns it as a method of trying to achieve Britain's solvency.

One wonders if there were deeper reasons for devaluation, or was it just due to the innate tendency of the capitalist mind to take full advantage of its power?

Sir Stafford Cripps said at the time "We have been trying temporary expedients which have led to a series of crises as each expedient became exhausted." It looks as though the present proposals for bridging the dollar gap and restoring the financial stability of Western European Countries will in due course be added to the list of exhausted temporary expedients.

It is now clear that the world's economic structure and balance of economic power have changed so fundamentally that Britain will be unable to maintain her 1939 economy with its low agricultural and high industrial production. Because the former food and raw material producing countries are now moving rapidly in the direction of a reasonably balanced agricultural-industrial economy. Britain has no option but to follow suit, and the sooner she commences the process of adjustment the better it will be for her future.

#### Difficult road ahead

It will be hard to make the decision, and once decided, a difficult road to follow; she will have to suffer for errors in her past, but it is encouraging to find that a prophet so little given to optimism believes that the heart of the nation is sound and that even

work themselves. Wheelbarrows, picks and shovels were loaned by the Government. Afterwards they were told they must pay for them: 10s. a year from each man for four years. And when all was done—water-supply made, roads constructed—they were told they must move elsewhere. White men wanted the land.

Actually, the reserves are regarded quite frankly as breeding grounds for cheap labour. The 1928 annual report on South-West Africa stated: "Men are not encouraged to remain idling in the reserves. Only men who are physically unfit, or such as are necessarily required to look after the people in the reserves and their stocks and the stock of others who have gone out to work, are encouraged to remain there."

In fact, these Africans have no more rights than slaves: no political rights, no economic rights. They are dispossessed in their own country: land stolen, tribe broken.

You must read this book. This article can only hint at the story it tells. If you have a white skin and if you have a conscience you will be overcome with shame, but you will be unable to put the book down. It will hold you horrified, outraged. . . .

#### A crucial test of democracy

The Petition from the Hereros, which Scott took to the United Nations, asks for the restitution of their lands and their tribal unity—with the return of the Paramount Chief and the 14,000 tribesmen exiled in Bechuanaland. It asks for South-West Africa to be put under an international trustee system; failing that, under British Protectorate; failing that, under the protection of the United States. It specifically asks that it should not be kept under the Union of South Africa.

Now that South Africa is following a policy of worsening racial discrimination, openly pledged to maintain white dictatorship, the struggle becomes of mounting urgency. Don't forget, too, that right round the world millions of coloured peoples watch such an issue believing the struggle against oppression to be one everywhere. They are quite right: it is an international issue.

DOUGLAS ROGERS

such a task is within her powers, physical, moral and spiritual.

America, scarcely less than Britain, is confronted with a frightening dilemma, and will be unable to escape the necessity of making major adjustments in her economy. The danger is that she may try to solve her greatest worry, shortage of

### 'HE SAW HIS LOGIC

### WRIT LARGE'

We are pleased to publish the following grateful appreciation of Wilfred Wellock's work from a Birmingham business man who prefers to remain anonymous as he is "a shy person who would be embarrassed by publicity."



WILFRED WELLOCK

**W**ILFRED WELLOCK is a writer it is impossible to pigeon-hole. That is probably because he evolves. It suits our lethargic nature to be comforted by the old, old story, whereas Wellock is always springing something new on us. Hence he always has been a thorn in the flesh of many pacifists, including the present writer.

When, some ten or twelve years ago, he began to tell us that the evils of capitalism had poisoned the wellsprings of our national being, that capitalist values had been taken over by Socialism, that the loss of certain human and spiritual values was transforming modern civilisation into a perpetual combat for the earth's resources and that, in consequence, pacifism was meaningless unless it stood for the rebirth of those lost values in a personal and social revolution, we began to prick up our ears. But his persistence gave us no peace. We rebelled, but in the end we gave in.

The work goes on, and now comes "Power or Peace," which records his impressions of America gathered on two lecture tours. I am glad W.W. was invited to America, for there he saw the proof of his logic writ large.

These pages are not merely interesting; they reveal the immensity of the problems which confront the Western Powers and the sea of ignorance in which their politicians and economists flounder. This is a pamphlet to give to all complacents.

J.L.

markets, by military preparation for a war with Russia, and this process would bring that very thing perilously near. The rest of the pamphlet the author devotes to the alternative policies the United States might adopt. She is capable of sudden changes and unexpected adventures of a large-minded kind, but he confesses that during his recent sojourn there he saw few signs of hope that these would be forthcoming, and he has returned with the conviction that the responsibility must be shouldered by Britain.

#### FACTS ABOUT REFUGEES

The Refugee Problem and the Middle East, by Henry Carter. s.Cr.8vo. 36pp. and cover (Epworth Press, 1s.).

This is the first of a series of occasional papers which the Beckly Trustees propose to issue. They intend them to be factual rather than propagandist, and to give information in a condensed form on contemporary social, industrial and economic topics. This one fulfils its purpose admirably.

From time to time most people have the plight of one or another of the many groups of refugees thrust upon their attention. Many are touched, and try to alleviate some way a misery the cause and nature of which they but dimly understand. This booklet defines what is meant by the word "refugee," describes what types and how many there are, the problems which these tragic circumstances present, some possible solutions and the responsibility upon the matter which rests heavily upon the Christian Churches.

T.R.D.

### If you like this issue . . .

You should distribute extra copies among friends, at your church and club and elsewhere. PN for free distribution are supplied at 1s. 6d. dozen, postage 4d.; for sale, 2s. 3d. dozen, postage 1d. Publicity leaflets free.

#### ORDER TODAY

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FURTHER TRIBUTES TO Dr. ALEX WOOD

"One of the best Christians"

From LAURENCE HOUSMAN

From Rev. LEWIS MACLACHLAN, M.A.  
Editor of Reconciliation

WORD of the death of Alex Wood has only just reached me. In him we have lost one of the best Christians I have ever met; and along with his Christianity went a combination of qualities which are not always to be found in leaders of great causes when fighting against heavy odds. He had an eminently well-balanced mind; without any weak yielding, he never indulged in over-statement of what he held to be truth. No one could question his fundamental honesty of mind; he had the courage of his convictions; but to opponents was always considerate and courteous.

He shared with two others of our leaders—Dick Sheppard and George M. L. Davies—the rare gift of having no personal hatred. I never knew him speak in anger; and even when moved and distressed by untoward events, he was never "upset." Calm, equable, clear-headed, he maintained a balance through all the adversities of the Peace Movement which many of us must have envied; while his hard-working faithfulness to the heavy and never-ending duties of the executive lay on all members of the Peace Pledge Union a deep debt of gratitude to his memory.

THE only fitting description of Alex Wood is that he was a real Christian. He seldom talked about his religion, except when taking part in general discussion, and then what he had to say was severely practical. He just put the Christian faith into life. It was himself, and not only what he said, that was convincing. He never found fault; never talked to us for our good; yet his moral judgment was clear and decisive. He was so unconscious of being superior to anyone that he was quite evidently on a higher level of living than most.

Alex Wood is known as a pacifist and socialist. That was how his Christian faith found expression in terms of human need. The same vocation that compelled the brilliant young scientist to run a mission in the back streets of Cambridge, neglecting his own interests for those of others, called him in later life to sacrifice a political career to the support of the most unpopular causes. His sound social principles and clear objective view of affairs enabled him to work towards a common end with people with whom he was only partially in agreement. He respected his opponents and they respected him. He was no agitator. He did not strive as one who scarcely expected to succeed. On the contrary, there was a quiet and almost humorous serenity about him which revealed the depth of his convictions, while it greatly encouraged the faith of his fellow-workers.

Race relations in Africa

DR. RITA HINDEN, Secretary of the Fabian Colonial Bureau speaking on "The Situation in South Africa" at a meeting of London For members on March 30, said that the race-relations trouble did not end in Rhodesia, Tanganyika, Nigeria and Kenya, all of which had white minorities. The Africans were demanding more and the Europeans had a fear of being crowded out; but we could not educate the African and expect him to be content with an inferior status, and the time had come for a radical change in our policy.

"What could we ourselves do?" she asked. There was no possible approach to the South African Government, and if anything could be done in South Africa it would be through the churches and certain liberal-minded groups. If we brought pressure to bear on our own Government we must choose the right point at which to do this. Our aim should be to ensure that Britain acted rightly; public opinion in the world would then be on our side.

ANGLICAN PEACE CONFERENCE

The Anglican Pacifist Fellowship's Annual Retreat will be held at St. Ursula's Retreat House, Chiswick, London from May 19-22. It will be conducted by The Rev. Anthony D. Bailey, Vicar of St. Peter's Battersea. The charge will be 32s. 6d.; 5s. of this amount should be paid as early as possible as a booking fee to the APF, 1 Adelaide Street, W.C.2.

FOUR FIELDS OF ACTIVITY FOR LABOUR PACIFISTS

SPEAKING at the 10th AGM of the Labour Pacifist Fellowship, recently, Reginald Sorensen, MP, called for co-operation with others within the Labour Movement in four fields of policy:

- (1) We can join with those who, realising that modern warfare threatens annihilation, call for the repudiation of atomic bombs and other weapons of mass destruction, despite the consequences.
- (2) We can join with those who, like Lord Boyd Orr, would have their nations draw together for constructive action to meet common needs.
- (3) We can co-operate with coloured peoples in efforts to overcome poverty and disease and aid their peaceful evolution to self-government.
- (4) We can think out the steps to, and what is involved in a World-Government that is not based on domination, but a real partnership of peoples.

Ron Huzzard, General Secretary, in moving the Annual Report, noted increased activity and recruitment and asked for further efforts by members to carry the message of pacifism into the Labour Movement. The spirit of service exemplified by pacifists in the war was still needed today. In the past year LPF members had initiated many local schemes of international service. There was a field for the development of this spirit in local affairs and within the Social Services. The LPF needed more workers.

Particulars of the LPF can be had from the Hon. Secretary, 64 Parliament Hill, N.W.3.

International Friendship League's Annual Conference

THE annual conference of the International Friendship League was held on Easter Sunday at the Pavilion, Exmouth.

The Rev. Reginald Sorensen, MP, a vice-president of the League, who addressed the delegates, said that the breaking down of artificial barriers between the nations was the most important task of the present age, and the IFL was certainly contributing its part towards international understanding.

It was helping to bring people to people, he said, and was therefore supplying an essential need of the world today.

People were, first of all, members of the human race before they were members of one particular nation.

When they recognised that fact, then those very differences which they possessed as members of different nations, with different backgrounds and traditions, would fall into place and enrich their common humanity.

Friendship and peace had to be made, and the making of them meant long training and discipline. But true friendship meant something much richer than the mere instinctive gathering together for sheer collective self-preservation.

Mr. Noel Ede, founder of the League shortly after the first war, and brother of the Home Secretary, was also present.

SCHOOLBOYS CONFERENCE ON CONSCRIPTION

"THE Challenge of Conscription" was the title of a conference held at Reckitt House, Leighton Park School, Reading, from April 3-5 for boys between the ages of 16 and 19. It was the third year in which a conference on the subject had been arranged by the Friends' Peace Committee, and was attended by about 15 boys.

G. Colin Fawcett gave an introductory talk on the general background to the problem and was followed by Dr. A. C. Craig, lecturer at Glasgow University and formerly Secretary of the British Council of Churches. He stressed the importance of the decision of the individual. Pacifists should, he said, perform their duties in the society in which they live as far as possible, and should lead a life of active pacifism.

Fred J. Adams spoke with first hand knowledge of military conscription, expressing the view that the essential wrong of military conscription is not the conscription but the military aim to train men to kill.

Ghent postscript

AT the Crusade for World Government's London Forum, recently, Mr. De Bevere of the International People's College reported favourably on the Ghent Conference (PN, March 24), but thought it exceeded its powers in forming the "Committee of Urgency." H. S. Bidmead, Michael Howard (CWG) John Popper (Israeli delegate), contended that peaceful revolutions cannot wait upon red tape.

The PPU and the public

WHITSUN CONFERENCE PLANS

THE Whitsuntide PPU Conference, to be held at Elfrinstead, Haywards Heath, Sussex, will discuss "How we can express pacifism more adequately through our co-operation with other organisations; through the Press; politics, education and through the training and practice in non-violence," writes Stuart Morris in the PPU Journal.

The provisional programme printed below has been arranged so as to give ample time for social recreation, walks or visits to nearby sea-side resorts.

The conference will assemble at 12.30 p.m. on Saturday, May 27 and finish with tea at 4.30 on Monday, May 29. The fare from London is 10s. 7d. return. Journey time one hour.

The fee for the whole conference is 35s. The remaining places will be allotted in order of application, which should be sent as soon as possible, accompanied by a deposit of 5s, which will be deducted from the total to be paid. Application to be made to the General Secretary, Peace Pledge Union, Dick Sheppard House, 6 Endleigh Street, W.C.1.

PROVISIONAL PROGRAMME

Saturday, May 27

12.30 p.m. Conference assembles

1.15 p.m. Lunch

4.15 p.m. First Session:

Co-operation with other organisations.

Opener: Leah Manning

5.30 p.m. Tea

7.15 p.m. Second Session:

The Press

Openers: Preston Benson and Bernard

8.15 p.m. Dinner

9.15-10 p.m. Social Evening

Sunday, May 28

9 a.m. Breakfast

10 a.m.-12.30 p.m. Third Session:

Education

Opener: Dora Russell

1.15 p.m. Lunch

Free Afternoon

3.30 p.m. Tea

5.30 p.m. Supper

7.15-10 p.m. Fourth Session:

Politics

Monday, May 29

9 a.m. Breakfast

10 a.m.-12.30 p.m. Final Session:

Non Violence

1.15 p.m. Lunch

Free Afternoon

3.30 p.m. Tea

5.30 p.m. Conference disperses

May issue, on sale April 26, 5d. post free

from Peace News, 3 Blackstock Road N.4

HOME GUARD AT PACIFIST MEETING

Special feature of the Annual General Conference of "Aldrig mere Krig" (Danish for "No more war") which is being held this week-end, will be a public meeting at which members of the Home Guard organisation will try to defend their position against the onslaught of leading Danish pacifists.

Notes for your Diary

This is a free service, we reserve the right to select for publication notices sent to us. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to:

1. Send notices to arrive not later than Monday.
2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

Friday, April 21

BRISTOL: 7.30 p.m. Friends Meeting House, Broadweir; Rev. Michael Scott on "Africa and its many Problems"; Chairman: Crofton E. Gane; Friends Peace Committee, For and PPU.

CHICHESTER: 7 p.m. Oriel Lodge; Hugh Faulkner; For.

LONDON: 8 p.m. West and East End Group now meet first and third Friday every month, Upton Park Methodist Church, Green St.; PPU.

LONDON: W.C.1: 7.30 p.m. 8 Endleigh Avenue; Isabel Rowntree "History of Architecture"; Central London PPU.

READING: 7.30 p.m. Friends Meeting House, Church St.; Rev. Clifford H. Macquire; For.

Saturday, April 22

BULL: 3.30 p.m. Peace Centre, Bond St.; Area Conference; Hugh Faulkner; For.

LONDON: W.C.1: 3 p.m. Dick Sheppard House, 6 Endleigh St.; Playreading: "The Conquering Hero" by Allan Monk-Lord; Area Commission; PPU.

LONDON: W.C.1: Night ramble. For details see advertisement; Central London

STOW-ON-THE-WOLD: Hill Place

School; Area Conference; Rev. Clifford H. Macquire; For.

Sunday, April 23

BIRMINGHAM: 9.30 a.m. The Beehive, 15, John Hoyland; Society of Friends.

Monday, April 24

AVON: 8 p.m. Lady Neville Pavilion, Avenue Rd.; War and Peace; D. D. Belden, and Charles Esam; Public meeting, followed by discussion.

BIRMINGHAM: 7 p.m. Friends Meeting House, Bull St.; Wilfred Wellock on "They Said Yes"; Report of World Pacifist Meeting in India; PPU.

TOWER HILL: 1 p.m. Open-air meeting; Gwyneth Anderson and Bryan Anstey; PPU.

Tuesday, April 25

FAVERSHAM: 7 p.m. 39 South Rd.; Rev. Clifford H. Macquire; For.

Wednesday, April 26

EXETER: 7.30 p.m. Friends Meeting House; Hugh Faulkner; For.

LONDON: W.C.1: 7 p.m. Dick Sheppard House, 6 Endleigh St.; W.C.1: Meeting of Non-Violence Group; PPU members welcome.

LONDON: W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open-air Meeting; Sybil Morrison; PPU.

WESTWARD HO: 6 p.m. Victoria House; Hugh Faulkner; For.

Friday, April 28

BUDE: 7 p.m. Atlantic Guest House; Hugh Faulkner; For.

Saturday, April 29

LEYTON: E.10: 3 p.m. Leyton Tabernacle Methodist Church (opposite Town Hall); Sale of work; World Youth Friendship League.

NORTH SHIELDS: 6.30 p.m. Congregational Church Hall; Rev. Clifford H. Macquire; Chair: Rev. R. G. Bell; For.

SHEBBEAR: 8 p.m. Way House; Hugh Faulkner; For.

Saturday, April 29—Sun., April 30

LONDON: E.C.4: Commencing 2 p.m. Saturday. Beaver Hall, Garlick Hill, Cannon St.; PPU Annual General Meeting; Admission by ticket only, 1s. from Dick Sheppard House.

LONDON: S.W.5: International Week-end Conference on World Government and World Citizenship. International Peoples College, 10 South Bolton Gardens, S.W.5.

SOUTH MOLTON: 3 p.m. Methodist Schoolroom; Hugh Faulkner; For.

Sunday, April 30

BARNSTAPLE: 2.30 p.m. Friends Meeting House, 35 Bear St.; Hugh Faulkner; For.

Monday, May 1

HOLLOWAY: 7.30 p.m. Holloway Friends Meeting House, 404 Camden Rd. N.7. (near Athenaeum); International Peace Society: May Day gathering of all nationalities; Music; Refreshments; Admission Free; Islington Peace Group PPU.

TOWER HILL: 1 p.m. Open-air meeting; Gwyneth Anderson and Bryan Anstey; PPU.

DULWICH: 8 p.m. Dulwich Grove Congregational Church; "Peace through Religion"; PPU.

Thursday, May 4

LONDON: W.C.2: 12.30 p.m. Lincoln's Inn Fields; Open-air Meeting; Sybil Morrison; PPU.

Friday, May 12

LONDON: E.4: 8 p.m. The Community Centre, Friday Hill; Stuart Morris; Council for Action against War; 185 Ainslie Wood Rd.

Saturday, May 13-Sunday, May 14

LONDON: S.W.5: International Week-end Conference on The United Nations and its Agencies; International Peoples College, 10 South Bolton Gardens, S.W.5.

Saturday, May 27-Sunday, May 28

LONDON: S.W.5: International Week-end Conference in Russia; International Peoples College, 10 South Bolton Gardens, S.W.5.

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MEETINGS

APRIL 22. ALL night ramble. 10 p.m. train from Victoria to Epsom Downs. Meet platform 5. Central London extend a welcome to any interested. PPU.

WEIGH HOUSE Church, Duke Street, W.1. (Bond St. Tube). Sunday evenings at 7. The Gospel of Peace! Social hour follows.

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ACCOMMODATION AVAILABLE. Vegetarian and diet reform. Others welcomed. Sea front, small village. Innisfree, St. Mary's Bay, Ashford, Kent.

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A PEACEFUL holiday at Mount Avalon, Glastonbury, Somerset. Vegetarian! Beautifully situated and convenient for excursions in this lovely part of the West Country. S.A.E. for brochure to Arthur Mann.

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